

and transparent patches between veins 3, 4 and 4, 5. Hind wing as in ♂.

♂ ♀. Head black, frons white, tegulæ orange. Abdomen with seven yellow belts. Antennæ blackish from the tip to half its length, whitish beneath.

*Hab.* Philippines, Cebu (*J. J. Mounsey*).

3 ♂ ♂, 2 ♀ ♀.

Type in Coll. Joicey.

*Crinophora palawanica*, sp. n.

♂. Fore wing very narrow and pointed. Coloured similarly to *Crinophora bicellulata* except that the hyaline spaces are yellowish, the patch on inner margin small and less than half the size of the same patch in *bicellulata*. Hind wing very small and very pointed. The central transparent area very restricted. Apex and inner margin broadly brownish black. Collar, tegulæ, and metathorax orange. Frons black. Antennæ with the tips pale yellowish.

*Hab.* Philippines, Palawan (*Doherty*).

4 ♂ ♂.

Type in Coll. Joicey.

BIBLIOGRAPHICAL NOTICE.

*Shells as Evidences of the Migrations of Early Culture.* By J. WILFRED JACKSON. Manchester: University Press. London: Longmans, Green, & Co.

NOWADAYS our analyses of the geographical distribution of animals and plants is based upon the assumption that this distribution is indicative of the wanderings of such organisms from some common centre, governed by "barriers" such as temperature, mountain-ranges, forests, deserts, or large areas of water; or they may be determined entirely by the matter of food-supply. But the ethnologist, in his endeavours to trace the birthplace and spread of ancient customs and beliefs, commonly ignores this method of argument. He sees in them no evidence of genetic relationship, but attributes their existence to the "similarity of the working of the human mind." Each of such customs or beliefs are for him, in short, a special creation. Rather than abandon this archaic mode of reasoning he will swallow whole caravans of camels.

Prof. Elliot Smith has long been striving to induce the protagonists of this antiquated school to adopt more enlightened methods of reasoning. By way of demonstrating the effectiveness of the more rational method one of his disciples—Mr. Wilfred Jackson—has set himself the task of tracing the migrations of early culture by means of the molluscan shells which came to be intimately associated therewith.

This shell-cult began, apparently, far back in prehistoric times, in the neighbourhood of the Red Sea and the eastern Mediterranean, where cowries, shell-purple, shell-trumpets, pearls, and pearl-shell came to be regarded as possessions of great price. In these, indeed, the foundations of religion, art, and commerce were laid, and with this cult went the erection of megalithic monuments and sun-worship.

The cowry shell appears to have been the seed out of which the associated complex of ideas developed. It was regarded with peculiar veneration, at least semi-erotic in its origin, for it would seem that the belief in its life-giving powers, which dominated all its other ascribed virtues, arose out of the suggested likeness of the inferior aspect of the shell to the human vulva. It imparted fertility and help in parturition. Endowed thus with mystical gifts of vitality, it became the custom to bury cowries with the dead, to ensure their resurrection. The wonderful powers of cowry shells having thus possessed men's minds, it is not surprising to find them used as artificial eyes for mummies and idols, as charms against the "Evil-eye" and to bring good luck. Hence their use in games of chance and as currency, where, originally, as "pearls of great price," they were given in exchange for some much desired object which these alone could buy.

The great antiquity of these beliefs is attested by their discovery with the remains of Cro-Magnon man and in prehistoric graves in Great Britain, as well as among the ancient Chinese, while to-day they retain all their ancient potency among savage peoples the world over.

The Author has convincingly presented the evidence he has so laboriously collected that there seems no room for doubt as to his contention that this shell-cult was spread by early adventurers in their search for gold and pearls, and the metals, which necessarily carried them further and further afield. Wherever they settled there they set up their megalithic monuments inseparably associated with sun-worship. Thus we have a consistent story, and thus we can trace the wanderings of early man from the Old World to the New. This thesis, at any rate, is far more reasonable than the contention that these apparently precisely similar beliefs associated with the same objects were independently evolved "by the similarity of the working of the human mind."